

Economic Organization and the Encyclical of Pius XI

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IN the important if not necessary work of social and economic reconstruction, Pius XI distinguishes between the aims or objectives to be attained, and the means or measures required to reach these objectives.

The chief purpose of the Encyclical is to produce human solidarity in organized society. Not only does the Pontiff recommend that "man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service," but he also declares: "Unless human society forms a social and organized body; unless labor be protected in the social and juridical order; unless the various forms of human endeavor, dependent on one another, are united in mutual harmony and mutual support; unless, above all, brains, capital and labor combine together for common effort, man's toil cannot produce fruit."

As Leo XIII, so Pius XI teaches that the solidarity of the social organism rests on private ownership: "... the right to private ownership has been given to man by nature, or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose."

Now the emphasis at the present moment is not upon the theoretical right of the individual to possess property, but upon the wider diffusion of practical ownership among the large number of propertyless wage-earners and the unemployed. There is not to be less of private ownership; there is to be more of it. "Every effort therefore must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the

wealthy, and that an ample sufficiency be supplied to the workers." Speaking of "the immense army of hired rural laborers, whose condition is depressed in the extreme," the Sovereign Pontiff clearly intimates that the wider diffusion of practical ownership for this group will consist in obtaining an actual share in the land.

The right to private property alone, however, may be sterile and futile, as many landowners and stockholders have learned. The wealth which is constantly being augmented by social and economic progress must be so distributed amongst the various individuals and classes of society that the common good of all be thereby promoted. In other words, the golden tides of industrial and agricultural production as well as the benefits of financial, scientific, commercial, cultural, professional and artistic skill, far from being damned up in a vast reservoir to be doled out to the advantage of a luxury-loving class, must be canalized in such a way as to fertilize and irrigate every stratum of the social order. Provided there be no lack in the individual of initiative, honesty, energy, skill or enterprise, he should not be excluded from a share in the profits. This assumes, of course, as the Encyclical states that "opportunities for work be provided for those who are willing and able to work."

The third objective proposed in the *Quadragesimo Anno* is that "the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers." In this way, it is claimed, wage-earners are made sharers in some sort in the ownership, or the management, or the profits. As we know, numerous efforts have been made in particular businesses or factories to put into effect this recommendation of employee-profit-sharing and even to a certain degree of ownership through special privileges offered in the way of stock transfer and purchase, but the full benefits of the policy have not been experienced because of the limited nature of the experiment, either with respect to the industry itself or the number of workers participating in the plan.

Indeed, the limited success of the private schemes of installing a system of joint ownership and profit-sharing suggest the wisdom of the Holy Father in teaching that the above-mentioned objectives can only be secured by the eco-

nomic organization of society as a whole. The different forms of political government are organized; miracles of increased production and lowered costs have been effected because of business organization. It follows that the organization on social and economic lines is required to spare the population the evils of chaos and anarchy.

According to Pius XI, social justice and the proper ordering of economic matters is to be effected by rendering society once more truly coöperative, homogeneous and organized; such organization must be truly representative of all, employers, workers, consumers, weak and strong, rich and poor, capital and labor, an organization in which all economic efforts are directed toward a promotion of common interests, if needs be, by common sacrifices, striving for the public welfare as distinguished from the advantage of some particular group.

This aim, Pope Pius declares, can be accomplished by means of social legislation that will reestablish autonomous vocational groups, or organized occupations, acting under the authority and subject to the control of government. This implies that the common good is to be achieved by the organization of employers and employees in the different industries, by the formation of occupational groups in commerce, the professions, agriculture and the arts. The government could retain that degree of supervision over such an association as is necessary effectively to prevent monopoly and other abuse of power. Such an organization could exercise a control over the improved technique of the particular industry in such wise as to allow the workers in the industry a fair participation in the fruits of invention, safeguarding always the rights of those who have invested capital or lavished intelligent management upon the conduct of the business. As far as possible, the associations would be a natural outgrowth of the needs and opportunities of the industry, the resources, natural and created, of the region and closely tied up with the social interests of the local community. In this way, the organized and inter-organized lines of production and service would become natural and autonomous units of social life—every whit as natural and autonomous units as the society of persons living as physical neighbors within cities and towns.

Writing on this subject, the Rev. R. A. McGowan insists

that the social organization of economic life would bring capital and labor together in a matter that is partially of interest to both. "It unites them," he says, "by function." It would replace the contradiction or conflict of interests due to concentrated ownership and absentee control by unions of workers, preferably on vertical rather than horizontal lines, and by employers' associations representative of the whole industry.

At this point, it should be noted that the specific form of these associations is not minutely described in the Papal Encyclical. Just as with reference to the forms of political control, monarchical, democratic, or representative, Leo XIII in the Encyclical, *Immortale Dei*, did not indicate a preference for one rather than another framework of laws and government, so Pius XI in outlining the general principles that should guide mankind in the reconstruction of the social order, did not descend to particulars and restrict economic planning to a narrow and rigid framework. As in regard to political development, the history, traditions, geography, resources and temper of the people will furnish guide-posts for the special organization of society economically congenial to a particular country.

It is noteworthy that under the Pontiff's plan, labor would have at least a proportionate, if not an equal voice with the employers in the direction of the economic activities of the group to the common end. "Such a group," says Mr. Roy A. Bronson, "would have a staff of technical experts to make a survey of markets, of production plans, probable consumption, prices of raw materials, production costs and other technical data entering into the activity of that particular group." The writer adds that the information thus acquired would be the basis of efforts to correlate production with demand by means of price-supervision and production-limitation. The experience of the past few months would seem to show the multiplied difficulties of such attempts at control either of production or prices. Nevertheless, the long-range vision inspired by abundant, accurate and impartial analysis of trade reports would go far to ensure a reasonably efficient management, decent profits, and the elimination or diminution of the abuses of child labor, sweat shops, speculation and waste.

Inasmuch as we in the United States are now operating

under a system of coöperative effort it is important to observe in what respect the code authorities of the NRA should be improved in order the more fully to realize the benefits of social organization portrayed in the Pope's Encyclical. No better suggestion for this improvement has been made than that offered by Monsignor John A. Ryan:

"The small business man, the consumer, and the wage earner should all have representation, with voting power, in all these bodies; for they are the agencies set up by the various industries themselves for the administration and enforcement of the codes. It is not necessary that each of the three groups above mentioned, or any of them, should have equal representation with the dominant business membership. One small business man, competent and faithful in attending the meetings of a code authority, would be able to compel reasonable consideration of the interests and grievances of his group. Similarly, one representative of the consumers might be sufficient to interpret and defend the welfare of those who buy goods. As a rule, the labor representation should be somewhat larger. Competent representatives of the wage earners would be able not only to protect the interest of their own class but to bring about genuine self-government in industry. Indeed, labor participation in the activities of the code authorities could be so expanded and developed that these bodies would become substantially the same as the occupational groups recommended by Pope Pius XI." (Conference of Catholic Charities, October 9, 1934.)

The same writer adds:

"We who accept the Catholic economic tradition ought to rejoice over the opportunity to apply that tradition to the industrial life of the United States. The Catholic economic tradition is neither individualistic nor socialistic. Its essence is to be found in the guild idea. Now the NRA, its codes and its code authorities, present the nearest approach to the guild idea that has appeared in modern times. It holds the possibility of putting into effect the Catholic conception of a social order reconstructed upon the principles of social justice."

The organization, first of labor and then of capital, came about in response to the organic instinct of society. The collaboration in occupational groups is a similarly natural and spontaneous response. In such a type of organization, it is

possible to coördinate the special aims of workers' organizations, sc., higher wages, better contracts, protective legislation, restriction of hours, and eventually the status of a partner in the business with the special purposes of employers' associations, sc., safety of investment, security of revenue, relief from oppressive taxation, and the more efficient operation of industry. In fact, this is the task not of reconciliation but of coördination. All that is realizable by means of joint bodies representing the workers and employers in the same industry or category, working through collaboration of classes, and with economic functions of a public character determined by law.

Nor is there anything to prevent this functional division of economic activity from promoting the growth of separate associations in addition to the main group. These separate associations might be empowered to serve special purposes of insurance, charity, or mutual benefit. As the Encyclical expressly provides, they would take a separate vote on those matters in which their separate interests call for special care and protection against other interests.

Since the aim of these groups is to achieve social peace between workers and employers, every association should frame its by-laws providing for a system for settling disputes, preferably by arbitration. Provided that the collective agreements of each group have careful, detailed stipulations and procedures touching upon the contingencies of disability, old age, unemployment, illness, discharge, change of ownership and the like, it is not likely that there will arise a crisis sufficient to make the proposal of a strike or lock-out within the range of probability. This danger will be further minimized in case a final and higher form of inter-organization is utilized. This would consist in the coördination of the chief associations themselves in some thing like a Supreme Economic Council representative of employers, workers and consumers, meeting for the purpose of shaping the main currents of national life into the channels most productive of the general economic welfare and common good of the community, State or nation. In these ways, conflicts and disputes with reference to wage-scales in different regions and different groups could be adjusted; prices would be stabilized; a proper equilibrium established between agriculture and industry; the talents of professional and cultural leaders utilized; and

the vast bulk of the consuming public be protected. It stands to reason that such a Supreme Economic Council would not only be in a position of unique advantage to initiate experiments in the social and economic order such as the electric power development of the Tennessee Valley with its concomitant housing and subsistence-homesteading projects, but also possess that happy combination of disinterestedness and vision that would determine what forms of property, carrying with them potentialities for domination or exploitation, should best be vested in the community at large.

Granted the solid benefits to be conferred by such a system of human coöperation, there are two dangers which are writ large on the surface of an undertaking national in scope and perhaps revolutionary in its consequences. From the economic point of view, it tends towards closed national systems, with the idea of national self-sufficiency; while from the political point of view, it tends to the authoritarian State, omnipotent even in economic matters, which would imply the concentration of all powers in a single head, without the possibility of criticism, or of opposition, or of dissent, or of indifference. In short, there would be imminent if not present the menace of the loss of political liberty and a large measure of organic independence. For these two reasons, the Holy Father expressly added a strong recommendation in favor of international friendship, world economic collaboration, the removal of barriers to trade, and a world orientation toward peace and coöperative endeavor.

The paramount importance of individual rights and the rights of the family are emphasized in like manner. The whole tenor of the Encyclical is toward freedom and coördination. And the need of a widespread reformation of manners, the education of the heart as well as the mind, a restoration of Christian life and Christian institutions are urged as indispensable to any satisfactory reform of the economic system. Not only the system, but those who run the system or are affected by it must submit to the law of conscience which is the mouthpiece of God. Otherwise, the nations will continue to grow poor together. On the other hand, if the recommendations of His Holiness are given a fair trial, they will bring about the opposite result: the nations will grow rich together and individual citizens and families together with them.

The Splendor of the Liturgy

CARDINAL LA FONTAINE

Patriarch of Venice

An Address spoken before the Bishops, Priests and Seminarists attending the Week of Sacred Art held in Rome. Text taken from The Standard (Dublin), November 9, 1934.

AT a moment when society seems on the verge of ruin, when the sky is overcast with ominous clouds which portend storm and lightning, in one quarter there is calm, and out of this calm there comes a voice announcing happiness to the nations. The voice is the voice of the Church inviting all "Come, let us adore." She does not wish merely individual adoration, expressing in certain exterior forms of worship the interior feelings of the soul. She calls for collective worship, and to this end she enlists the aid of her beautiful and splendid liturgy.

Our object being to study the position liturgical splendor holds in the life of the Church, I think that we should consider three things:

Firstly, what do we mean by liturgical splendor?

Secondly, for what reasons does the Church adopt this splendor?

Thirdly, what are the fundamental ideas which give her these reasons?

As regards the first point, let us see what the position is. Does the Church seek liturgical splendor? What does she understand by this splendor? What does she do to further it?

First of all she sees a clear distinction between her Eastern and Western children. She sees the beautiful art which adorns all the ceremonies of the Eastern rites, and happy in their possession she seeks to protect and perpetuate them, and to save them from pernicious infiltrations. When the Holy Father established the Greek diocese of Nuoro his wish was to maintain intact the beautiful liturgy handed down to us by the ancient Fathers.

As for her children of the West, the Church employs every means to dispose their minds to seek God. In her liturgical

books all is foreseen and provided for in order that her public worship may be decorous and magnificent. The very church buildings are described in detail, their proportions are laid down, so that beauty may be their outstanding feature. She gives directions in regard to sacred vestments, determining their color, cut and material. In her desire to give us sacred chant she has drawn up the choral books.

When she considers her sacred ministers, she regulates everything that concerns them, from the youngest Mass-server to the Sovereign Pontiff, so that from an accurate observance of her laws may result that splendor of cult which she so greatly esteems.

Permit me, dear brothers, to make one remark here. We priests and ecclesiastics form an essential part of this splendor. We are not like the furniture. We are the soul, the mind, the very best of all the splendor. This is why the Church has laid down rules for our dress, for our conduct during sacred ceremonies, whether it be public or private Mass, so that even in the latter there may not be wanting decorum and splendor.

Not yet satisfied, the Church appoints a special Congregation of Rites whose specific duty it is to watch over the liturgy in order that it may not undergo any alteration, and, as occasion arises, that it may establish new ceremonies in full harmony with ecclesiastical tradition. In addition we have the Liturgical Commissions and schools, which side by side with the seminaries, and with the encouragement of the Holy Father, have as their object the promotion of a perfect observance of the liturgical laws in every detail.

In the Sacred Scriptures the Church has found a wealth of inspiration. The directions given to Moses for the Tabernacle, and to others for the Temple furnish her with models, and in the compilation of her Sacred Books she has had these directions before her mind. The result is a work as admirable as it is extraordinary.

When we come to deal with the Blessed Eucharist the splendor of the liturgy no longer knows any bounds. We may take as an example the Solemn Papal Mass. And yet we might as easily turn our attention to the *Missa Cantata* of a simple country church, for, provided the rubrics be observed, the splendor of this ceremony cannot fail to move those present. Who has not witnessed the Papal cortege at

Rome, heard the sound of the silver trumpets, seen the Vicar of Christ borne aloft on the *sedia gestatoria*, Christ, the God-man being honored in His representative? Here liturgical splendor reaches its peak point.

But a pontifical ceremony in any diocese has its own splendor. Whenever I pontificate in my Patriarchal Basilica of St. Mark, surrounded on every side by so much artistic beauty, accompanied by the sound of sweet voices, I cannot help being deeply moved and made appreciate how glorious is the worship of God, and how much the Church cherishes it.

Yes, the Church has at heart the splendor of her liturgy. Take the ceremonies of Holy Week. Everything is prearranged, everything gorgeous, even the *Tenebræ* service. In order that the poorest parish may have its share in this splendor, the Church has given us the *Memoriale Rituum* of Benedict XIII, so that with even the most limited resources the ceremonies may yet be carried out decorously. Not merely the poor country folk, but even the rich noble who happens to be present at such a ceremony, will be deeply impressed.

We come now to our second point. Why does the Church seek all this splendor? The reasons are two—God and ourselves. God had created all things for His own glory. What better way, then, of adoring Him, than by offering Him the homage of our liturgy? He is the King of glory, of beauty, of wisdom. We offer Him a glorious worship in order to express this His glory. Who is the author of the first principles of architecture, of sculpture, and of painting? All comes from God, and all should return to God. The liturgy is the outward acknowledgment of this fact.

But the human heart also has to be considered. Man wishes to render to God the most perfect homage possible. This he does by the splendor of the liturgy, but at the same time his human heart finds a satisfaction in thus serving God. How often have I not seen some Protestant in St. Mark's, impressed by the grandeur of our ceremonies, seek a special blessing from the Patriarch. Such is the efficacy of the liturgy.

To come now to the third point, what is the soil from which spring these reasons which make the Church so eager and yet so cautious about her liturgy? They are two—faith and love. It was his faith and love for the Blessed Sacrament

which led St. Francis to set about rebuilding the Church. It is from the same motives that the Church acts. When we possess faith and love our worship will become truly splendid. They will urge us to see that nothing will be wanting to ever-increase that splendor. When Mary Magdalen threw herself at the feet of Jesus and performed acts of external worship, she was animated by faith and love. "To him who loves much, much is forgiven." "Thy faith hath made thee whole."

One word more. It is our duty to further the splendor of the liturgy. When the priest genuflects, when he strikes his breast, or extends his hands, all his actions are regulated by the rubrics. There are priests who have a lively faith and burning love. To see them perform the sacred functions is an inspiration to a congregation. Others there are whose faith burns low, and whose love in consequence grows weak. Performed by them, the most beautiful ceremony loses its splendor.

Let us thank the Lord Who has so graciously called us to His priesthood, and, by carrying out the desires of the Church in the liturgy, ever give Him the honor which is His due.

The Challenge to Christ's Kingdom

VERY REV. JOHN ENGLISH, D.D.

Sermon preached in the Cathedral of Thurles, Ireland, on the Feast of Christ the King. Reprinted from the Irish Catholic (Dublin), November 10, 1934.

TODAY throughout the Christian world the faithful honor Christ Our King. It was no ordinary impulse which moved the Vicar of Christ on earth to institute this special feast of the Royalty of Christ. The Supreme Pontiff, Pius XI, who vicariously guides the destinies of Christ's Church today, sat first upon that chair of Peter in times of stress and strain. The tragedy of five years of world strife, and the appalling carnage of far-flung battle-fields had tapped the flood-gates of human passion and left humanity panting,

hopeless, and breathless, on the verge of ruin. The Supreme Father of Christendom saw that the compelling need of the times was peace, and to the establishment of peace his pontificate was dedicated. Time and again his message has gone forth from his Palace on the Vatican Hill recalling humanity to sanity and peace, and in His efforts to restore social equilibrium to a distracted and crazy world—to restore order where whirl is king—he but reëchoes the principles of those who have gone before.

His first great message to the world at the very dawn of his pontificate was, "The Peace of Christ in the Kingdom of Christ." Therein he gauged aright the magnitude of the tragedy which menaced human-kind. "We behold," he said, "with sorrow, society lapsing back again slowly but surely into barbarism." He enumerates the evils which exist in public alike and in private life, and for the root cause of all those evils he points with unerring finger to the materialist philosophy which dominated the thinking mind in the nineteenth century and which more than once before spelled tragedy for mankind. In its name altar and throne were overturned for a shibboleth of Liberty; order was subverted for a pernicious lie of Equality, and society was destroyed for a bogus ideal of Fraternity. And so today Secularism—that hideous offspring of materialism, breeds everywhere most of the errors which spell tragedy for the world—errors regarding marriage, errors regarding the family, errors regarding education, errors regarding the State, and the ethical value of natural rights. "Because men have forsaken God and Jesus Christ," he said, "they have sunk to the depths of evil."

This evil trend of our day is recognized by all. Serious thinkers today view with alarm the headlong trend of modern manners and the growing contagion of current evils and all recognize the urgency of remedy. And what is the remedy? Materialistic science, philosophy, humanitarian enterprise, various social schemes, democracy—all of these things have been tried and found wanting. And above the confusion of futile teachings and worthless remedies, above the shams and shibboleths of politicians and of parties, sounds this clarion call of Pius to the world: "The Peace of Christ in the Kingdom of Christ."

That Christ is ruler of individuals, that He is ruler of nations and of peoples, is an idea as old as Christian theology,

but its concrete expression in the liturgy of the Church is the privilege of our own day. The teaching of His Kingdom and His Kingship is fundamental in our whole Christian system and is implied in the mystery of the Incarnate Word. For if you want to know who Christ is you must search the Scriptures, and, finding Him, you will find His Royalty as well. "What think you of Christ?" was the question addressed to the Apostles long ago, and daily that same question is being asked and answered. To some, Christ is merely a myth, excogitated in fertile brains long since gathered to the dust; to others He is indeed a figure of the past, but He is a figure idealized in the hero worship of credulous zealots; to others He is a clever weaver of sublime phrases inculcating a morality hitherto unknown and long since out of date; to others—and we almost blush to mention them—He is the arch imposter of history, whose lie has lingered in the atmosphere of mystery which it was calculated to create. But there are others—and they are 400,000,000 strong—the members of a world-wide Church, unharnessed to the chariot wheel of any earthly potentate—who fall upon their knees and with the Prince of the Apostles reëcho that greatest affirmation ever made, "Thou art the Christ, the Son of the living God."

Almost beyond the space of twice a thousand years a Babe was born in poverty and wretchedness, and yet that Babe was born with royalty written across His brow. To that great event in the world's history the human race, from Adam down, looked forward with anxious expectation; to it the human race for twice a thousand years looks backward; for in that Babe salvation was accomplished and man was again restored to his prestige. But "He came unto His own, and His own received Him not," and thus on His first night on earth He was housed with the beasts, for there was no room for Him in the inn. No room for Him, no time to serve His interests—how characteristic of His public life on earth!—how characteristic of the world today! But, yet, as I have said, this Babe was born with royalty written across His brow.

Shepherds tending their flocks on the bleak and trackless mountains stole beneath the fitful glances of the Eastern moon: they came and knelt and adored their King. And this Divine warning of portentous happening which summoned

those simple sons of toil reëchoed also in the mystic East, and rulers, following a most auspicious star, came likewise from afar to adore their King. Their question was, "Where is He that is born King of the Jews?" And so throughout His life on earth. With the perfect grace of the perfect teacher, He taught certain things as true, meaning them to be held forever as true, and held precisely in the sense in which He taught them. But all the while the surpassing beauty of the portrait as Christ moves through the vibrant, pulsating pages of the Gospel is unique. There is breadth and richness of virtue, an unalterable rectitude of judgment and conduct, a perfect poise and ease—an aloof familiarity of a regal presence which forced all men to recognize their Master: a unique figure preaching a unique evangel—a unique life full of unique experience,—a unique death and a unique triumph—the figure and the life, the Passion, and the glory of Christ our Master. And at the end, when justice was polluted at its highest human source and when all seemed lost, He boldly proclaimed His kingship in the teeth of hostile questioning. "Art Thou a king, then?" asked the Roman judge. "Thou hast said it," was the answer. Thus King He was proclaimed at the very dawn of His earthly life, and King He proclaimed Himself when the shades of death were gathering fast around Him. And even in the final phase, as He struggled on the Cross in an agony prolonged and terrible, His enemies nailed above His head a title more significant than they knew: "Jesus of Nazareth, King of the Jews."

Thus in our Christian concept the figure that lives and moves and suffers as a man, is God—He is Our King. This Infant lying in a manger, He is God, He is Our King; this Child adored by shepherds and by Magi, He is God, He is Our King; this Youth toiling in His father's workshop—He is God, He is Our King; this prophet who heals the sick, feeds the hungry, forgives sinners, and saves souls, He is God, He is Our King; this teacher, persecuted by His enemies, He is God, He is Our King. He who agonized beneath the weight of fear and sadness, He whose lacerated shoulders are laden with the gibbet. He who dies the death of shame and ignominy with robbers and with thieves—He is God, He is Our King. He walks through His public life, dispensing with nature's laws according to His will. He does whatever He resolves to do, and neither men nor circum-

stances nor the powers of nature can interfere with His life and action. With unique power He heals all manner of diseases, and with more truth than the poet's magician might He says: "I have bedimmed the noontide sun, called forth the mutinous wind, and 'twixt the green and the azure vault set roaring war. . . . Graves at My command have waked their sleepers." The evil spirits fly before Him, for they recognize in Him the herald of their doom; the winds and the sea obey Him.

Christ's coming changed the history of human thought and changed the history of the world. Desolation was the heritage of the human heart when He came to succor and to save. In the abysmal age of paganism the dark imposture of superstition—always the hideous offspring of infidelity and guilt—bred everywhere shameful luxury and dissolute life. Nations rose to greatness, then tottered to decline and fall because they knew not Christ. The Spartan courage of the ancient Greek sickened in the loss of personal ideals and the ravaging growth of carnal lust. Their national life, once the glory of the earth, rotted to the core in a travesty of justice and of truth. The iron might of Imperial Rome, drunk with the blood of nations, could not allay the corruption which proved her ruin. In time the very temples of the gods became the privileged haunts of sensuality and shame, and this proud mistress of the earth degenerated into passion's slave.

If we are free from that dark tyranny of corruption, our freedom is in Christ. If our heritage is happiness and our destiny is heaven, it is all in the Saviour's name. Every type that prefigured the Messiah—every prophecy that foretold Him—every smallest detail in the ritual of His coming, His life, His death—were all in time fulfilled in Him, for He was the Expected of the Nations, He was the Hope of Israel, He was the Light of the World.

And yet, with all the greatness of that life, He was persecuted unto death. For His prodigies, He received insult; for His love He received hatred; for His truth He suffered death. But He died that His truth might live, and in dying He bequeathed to posterity the eternal truths which He came to teach and a perpetual Church to guard them. Hence was given in the social order a Church that should not perish, and a Faith that should not fail. And the splendid struggle

of this Church through nineteen hundred years to maintain the leadership of Christ is the finest epic known to record, and it still endures. She renders unto Cæsar the things that are Cæsar's but she does not compromise the leadership of Christ. She answers every human intruder with that same intrepid faith, that same unbending defiance, which characterized the attitude of the Fisherman of old when he said, "We must obey God rather than men." Thus we find her defending the moral power of right against the iron law of might in turn against Huns, Visigoths, and Vandals—against swaggering kings and rapacious emperors—against heretical henchmen and renegade offspring; and Huns and Visigoths, and Vandals, and the rest in turn bow down before the Imperial Majesty of that great White Priest, earthly Vicar of Jesus Christ the King. Hard pressed in the battle of the King, His Church ever comes out victorious. Heretics deny her doctrines—she triumphs over heresy; libertines challenge her authority—she silences the libertine; human passion rebels against her law—she triumphs over human passion; paganism fights its gasping fight with her—she proscribes paganism and continues on her way.

In the Church's defence of Christ's Kingship and His Kingdom the religion she taught was said to be the religion of slaves; yet strangely she abolished slavery. She was said to enslave the Catholic mind to an intellectual tyranny ruling at Rome; yet strangely by free exercise of their cultured minds her children have contributed more to human thought and human language than all the scholars and pseudo-scholars in the world combined. Time and again she was said to decay and die; yet strangely does she ever live. She lives because of a breath Divine which stirs the very substance of her soul; she lives because she holds the words of Him whose word shall never pass; she lives because she has heard a Voice that is Divine; she lives because she is the earthly arm of the King, and her Leader, immortalized in glory, dieth now no more.

In our own day we have seen the highest traditions of the Church's loyalty to Christ splendidly maintained. We have seen the mighty figure of Leo buttressing the world with his perennial principles in education, in government, and in social science. We have seen Pius X, the peasant raised to Peter's Chair, quenching the false light of Modernism and

exposing the gilded corruption of its boasted content. We have seen Benedict, intrepid and calm before the reddened storm, winning for the Church added prestige in dark and difficult days. And today we behold the reigning Pontiff, Pius XI, with a zeal recalling the glory of the primitive apostolate, his voice, quivering with the people's pain, is constantly raised in defence of the highest rights of man. Fearlessly does he expose the errors of our day. Fearlessly does he condemn the non-moral concept of society which is injuring the nerve tissue of nations, debauching their psychology and preparing their decay; fearlessly does he issue his clarion call to men pleading for the reign of Christ in the family, the school, the nation, the world. And, standing with the Pope today as in the ages past, we have the moral ascendancy of great Bishops facing all and braving all to save the leadership of Christ.

Our generation stands at a turning point in the history of the world. We have witnessed what is known as the Great War; we have witnessed a calamity which has seared the eyes and blasted the ears of humanity. That frightful record stamped on the shuddering page of our civilization marks very definitely a break with the past. It announced as by a doom's blast the passing not only of principalities and of powers, political, social, conventional. And today we behold in change and upheaval a world in the throes of rebirth. In the character of the new thing which is coming into life there are potential agencies to give us hope and menacing possibilities to give us pause. We are face to face with new alignments in the struggle between Christ's Kingship and the world. It would seem that a re-incarnation of Cæsar is about to harass the mission of Christ's Church, but we are face to face as well with a widespread collapse of moral standards with many who call themselves Christians. Men today are forsaking the heritage of morals, so climatic to Christendom, and hitherto accepted as an ideal even by those who had strayed far from the path of faith. Christian leaders themselves, in separated communions are apparently prepared, in a vulgar toleration, to haul down the Christian flag.

There is chaos in the intellectual order and a challenge to the age-old principles which govern the search for truth; today a fashionable scepticism occupies the field. There are

war clouds on the moral horizon—a rumbling of strange moral upheavals. And while men have multiplied their pleasures and their luxuries, and multiplied as well their needs, they proclaim their emancipation from one primal need—they think they have rid themselves of God. Sacred things, eternal things, vital things, have largely lost their meaning and their value. There is a reign of fashion, of frivolity, and of revolt, and only the few standing on the Rock of Ages gaze steadfastly on the things that never pass. The base welter of confusion, the muddle-headed priggishness which we call the modern mind, is earth-bound, it is irritable and impatient of the things unseen. It sneers at Faith; it denounces what the uncontaminated soul holds sacred; it smiles at old vices and gives them new and attractive names. It leads to moral anarchy, to a sinister defeatism, to a conscious lowering of the standards that govern conduct, to theoretical confession of the impotence of the spirit, and to abject surrender to the demands of the flesh.

Look around you in the world today; see the writings that sell most widely; listen to the demagogue denouncing fiercely; examine the principles that govern the world of commerce and sway the soul of society at large. One word expresses the spirit of our age—it is pagan. This pagan spirit exercises its influence in every order of thought and conduct—in matters of sex, in social conduct, in canons of taste, in the plastic arts.

In advancing this pagan spirit, which today is palpable to all, Governments and peoples have prepared a lash by which they are now being scourged in turn. Heartless and Godless Capitalism has filled society with gaping wounds and with problems clamoring for solution if our social fabric is to survive. And at the other extreme we have the tainted genius of Communism advancing the horrid things that always grow with paganism. Thus on every side there is challenge to Christ's Kingship in the world today. Rulers legislate without reference to God or to Christian ethics; bogus philosophers are at pains to deify nature at the expense of a personal God; false teachers, sometimes from the very pulpits which are supposed to serve the interests of Jesus Christ, deny the fundamentals of Christian teaching; and thinking itself is confused by the flippant elements which always abound in social dissolution.

Against this rising tide of paganism—against this strange seductive flame of falsehood—stands, and stands alone, the permanent resistance of the Catholic Church. She sees society lapsing into paganism; she calls it back to the leadership of Christ. She hears the national egotisms and the reciprocal hatreds that only lead to war; she preaches Christ's love of peace. There is a power behind her protest, there is a flame of divine in her challenge to the world. No power on earth, no pretext whatsoever, can make her swerve in her loyalty to Christ. Empires chastise her, but Christ is Leader and she marches on. Flippant philosophies of unbelief and make-believe harass her for a while; they die and she marches on. Ephemeral religions constantly arrive and rapidly disappear; she marches on. While heresies and falsehoods are strewn on the paths of history she dispenses the wisdom winnowed from the ages as bravely she marches on. And so the blighting shadow of this new paganism shall pass, while the Church keeps marching on. Fear not—the Church holds the promise of the King. The issue defines itself in the evolution of time. It is the issue between a world prostrated by paganism degrading everything with its horrid touch and a Christendom led by Christ the King and inspired by the spell of Faith Divine. And the Church shall triumph as she marches on.

Ireland has been unique in her thorough loyalty to Christ the King. Her history is purpled with the blood of martyrs dying for Christ the King. Hunted in a reign of matchless terror, starved in the helmeted march of plunder, insulted by the swaggering god of error, she still remained loyal to Christ the King. But in a century when shams and shibboleths are confusing thought, in a century that rejoices in a pagan air, even Ireland must beware of the dangers that abound. To take only one instance of the menacing possibilities of the day, let me mention that secret society whose dark shadow like the pall of death settles on the modern world—Freemasonry. No other institution has been so implacable in hostility to the reign of Christ, and yet we find, as the records show, a tremendous increase in its numbers here. In 1921 there were 461 Lodges and 28,000 members in Ireland; in 1928 the Lodges numbered 1,050, and the membership 50,000. Here surely is a menacing possibility to give us thought. This is the rallying day for Christian

men, and we call our people to renew their loyalty to Christ the King.

We know not what the years may bring; we know not what the vicissitudes of fortune or misfortune may have in store for the social fabric under which we live. We only know that with Christ an outcast it is built upon sand, and the accomplished barbarism which threatens to supplant it will blaze a new trail of misery and woe. There are many today who endeavor to divorce the faithful from Christ the King, and in their efforts to seduce them they promise a paradise on earth and bravely call for a new world which somehow does not come. But those who promise a paradise on earth are cheating with empty words. Like the paganism that went before and filled the centuries with the horror of its final phase, the new paganism with its paradise on earth but leads at last to dejection, despondency, despair. The only hope for a world in pain is loyalty to Christ the King, and while the laughing, scoffing world wags its foolish tail and totters to perdition, the thorn-crowned King with bleeding hands stoops over the wounded soul who comes to Him in love. The world was bankrupt when He came; the world is bankrupt now without Him. Men may refuse to serve, men may laugh and sneer, but if our civilization is to abide it will only be in the Gospel of the Poor Man of Nazareth brought to daily work. And I cannot recall a more splendid formula for the ills today than the prayer of Patrick that you know so well: "Christ before me; Christ behind me; Christ on the lips of everyone who speaks to me; Christ in the ears of everyone who hears me." Christ in life, Christ in death, Christ in resurrection, and Christ for ever; for Christ Our King, risen from the dead and immortalized in glory, dieth now no more.